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LOOFS, FRIEDRICH. *Nestorius and His Place in the History of Christian Doctrine*. Cambridge: University Press, 1914. vii+132 pages. 3s. 6d.

The four lectures printed under the foregoing title were given at the University of London two years ago by Professor Loofs. Since 1905, when he published in his *Nestoriana* the previously known literary remains together with over one hundred additional fragments preserved chiefly by Monophysite writers, another lengthy work of Nestorius has seen the light. The Syriac translation of the Greek, which probably bore the title *Πραγματεία Ἡρακλείδου τοῦ Δαμασκηνοῦ*, was published in 1910 by P. Bedjan; and the same year there appeared also a French translation by F. Nau. Prior to these Professor Bethune-Baker had given long extracts in English, in his *Nestorius and His Teaching* (1908); now Professor Loofs examines the material still more closely in order to throw new light upon the career and opinions of the anathematized bishop.

Nestorius lived longer than was formerly thought. Instead of dying soon after 435, when he entered upon his exile in the Oasis, he certainly survived till the autumn of 450; and while there is no adequate evidence that he lived till 452, as Dr. Bethune-Baker thought, there is no chronological improbability in the legend which makes him perish horribly while on his way to the Council of Chalcedon, which opened in October 451 (p. 22).

The Council at Ephesus which condemned Nestorius in 431 is reckoned ordinarily as the third ecumenical synod; but Professor Loofs maintains that "an ecumenical council of Ephesus never existed. Two party-councils had sat and cursed each other; the dogmatic question had remained undecided" (p. 53).

Nestorius asserted that his life was a tragedy. How far was he to blame for his troubles? He was "incautious, passionate, and reckless" (p. 60). It is impossible to agree with Dr. Bethune-Baker's assertion that "Nestorius was not a Nestorian but was perfectly orthodox" (p. 25). The latter's opposition to the term *Θεοτόκος* was not absolute; if rightly understood he considered it not heretical, though he himself preferred to say *Χριστοτόκος* (p. 30). His beliefs were misrepresented at an early stage in the controversy; thus in 429 he was accused of agreeing with the doctrine of Paul of Samosata that Christ was a mere man (pp. 20, 32). More than Nestorius is Cyril of Alexandria to be held responsible for the conflict (p. 41); the Egyptian saint was not above distorting the truth and bestowing bribes where they would advance him on the path to power (pp. 52-56). Nevertheless, Nestorius is technically a heretic; for the views which he actually held were condemned at the second Council of Constantinople in 553 (p. 107). The doctrine of the synod of 553, however, makes the Trinity become through the Incarnation something which it was not prior thereto, i.e., it consists of the merely spiritual Father, of the Crucified, and of the Spirit. In Cyril also "something heterogeneous is added to the Trinity by the manhood of Christ." In formulas such as these Professor Loofs thinks that "a mythology, actually contradicting the monotheistic belief, had gained the victory" (pp. 126-29). Only by following the lines of the Antiochian theology, as revived by Dorner, Kähler, and Seeberg, does he hold that one can frame a theory of the Incarnation which is in harmony with the New Testament and at the same time not contrary to reason (p. 130). With this practical suggestion Professor Loofs closes the detailed yet suggestive treatment of the once notorious Nestorius.

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